RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

Ministerial Movements-Chat by the Way.

SYNAGOGUE WORSHIP.

Presbyterian General Assembly.

At Stanton Street Baptist Church the Rev. S. J.

Knapp will preach at the usual hours to-day. "The Three Special Friends of Jesus" will be intro

duced to Willett Street Methodist Episcopal Church to-day by Rev. J. E. Searles. to-day by Rev. J. E. Searles.
Rev. Dr. Godman, of New Orleans, will preach in
Allen Street Methodist Episcopal Church this evening
and Rev. Dr. Woodruff in the morning.
At Trinity Baptist Church the Rev. J. B. Simmons,

D. D., will preach morning and evening as usual. The American Temperance Union in Cooper Insti-tute will be addressed this afternoon by Recorder Hackett and Professor W. M. Evans.

"The Angelia 'Fear Nots' " will be considered by Dr. Armitage this morning and "A Minute Providence" this evening in the Fifth Avenue Baptist Church.

The American Free Church will take a vacation for

the summer after to-day. Rev. C. P. McCarthy will review his two years' work this evening.
In the Reformed Church on Thirty-fourth

Rev. C. Martyn will give the second of a series of sermons on "Lot, the Bad Good Man" this evening. At Grand Union Hall Mr. S. T. Williams will preach this morning, and in the evening Rev. William Humpstone will discuss "Regeneration." Gospel temper-

ance meeting in the atternoon.

At Washington Square Methodist Episcopal Church Rev. C. S. Brown, Superintendent Five Points Mission, will preach in the morning, and Rev. Dr. King

in the evening on "Temperance. The Rev. A. H. Moment will bid his Spring Street Presbyterian Church "Stand Still and See the Salvation of God" this morning, and in the evening he will

talk about "Wine and Beer." The Blue Ribbon Temperance Union, in Irving Hall, this afternoon, will be addressed by Rev. Dr. Bail, of Buffalo: Edward Carswell, of Canada; Joseph Cheney, of Kentucky; Emma G. Conklin and Professer

Mrs. Neilte Brigham will lecture for the Spiritualists this evening on "The Divise in the Human." Also

Chickering Hall. The congregations attending here during the past year have been larger than ever behave united with the evangelical churches.

"Inevitable Life Charges" and "The Kind of People Wanted" will be considered by the Rev. W. N. Searles to-day in the Free Tabernacle Methodist Episcopal The Bereau Baptist Church will be ministered to to-

day by Rev. J. Q. Adams.

Rev. F. Ritoboock will preach this morning and evening in Bleocker Street Universalist Church. "The Bright Side of Life in Libby Prison" will be given by Chaplain McCabe to-morrow evening in Washington Square Methodist Episcopal Church,

Rev. Alexander McKelvey will preach at the us hours to-day in Canal Street Presbyterian Church. "The Characteristic Features of the Catholic Apostolic Church-Particularly the Restored Apos sleship" will be indicated this evening by Rev. C. A.

G. Brigham in the Catholic Apostolic Church.
In the Church of the Roly Trinity this morning and
evening Rev. S. H. Tyng, Jr., D. D., will preach. Rev. J. D. Wilson will preach for the Central Pres-byterian Church this evening in their new chapel,

and in the morning in the old place.

In Calvary Baptist Church Rev. R. S. MacArthur preaches this morning and evening at the usual hours. Rev. Dr. Shipman preaches this morning in Christ Church, and this evening Rev. F. Courtney, of St. Thomas' Church, will preach in behalf of the "Society for the Renel or the Destitute Blind."

Dr. J. P. Newman will commence a series of ser-mons this evening on the "Seven Great Religious of World"-Sintoism, Buddhism, Confucianism, tinnity-comparing and contrasting them. The first

will be on the religion of Japan. In the Churca of the Disciples of Christ the Rev.

at the usual hours. Free Baptist Church the Rev. Samuel Colcord will ducuss "The Power of a Christian Life," after which Dr. Ball will deliver an address. This church will move into its new quarters, in Twenty-fith street, this morning. Rev. J. Hyatt Smith preaches this after-

The First Reformed Entscopal Church will be addressed at the usual hours to-day by Rev. W. T. Sa-The Sunday school will hold its fourth anniver-

sary this afternoon.
In Madison Avenue Reformed Church, Rev. George L. Walker, D. D., formerly of New Haven, will preach morning and evening.

Heward Mission Sunday school and Bible classes this afternoon. Prayer meeting on Thursday even-

Dr. Bridgeman will preach at the usual hours to-day in Madison Avenue Baptist Church.
Services at the usual hours to-day in Murray Hill

Presbyterian Church and preaching by Rev. George S.

Rev. George H. Hepworth will prove that "God Is a Person," and in the evening will invite his hearers to "The True Ideal of Life" will be presented to the

Madison Avenue Presbyterian Church this morning "Give Us of Your Oil"

be explained and applied this evening.

Rev. R. D. Mallery and Rev. A. H. Rogers will preach at the usual hours to-day in the Prigrim Bap-

Dr. C. H. Fowler preaches morning and evening in St. Luke's Methodist Episcopal Church,
Divine service will be hald this foreneon in the Russian Chapel. Father Bjerring, baving arrived from

St. Petersburg last week, will officiate.
"The Paith that Saves" will be discussed this moreing and "Adam's Sin and Christ's Salvation" this ening by Dr. H. W. Knapp in Laight Street Baptist

in Sixth Avenue Reformed Church Rev. W. B. Morritt will officiate and preach this morning and

"A Prayer of Old Age" will be offered by Dr. Rylance in St. Mark's Protestant Episcopal Church this morning, and a discussion of "The Soul" will take

Rev. II. T. Bunter will minister to the Seventh

Prosbyterian Church to-day, as usual. "The Power of a Great Purpose" and "The New Name and the White Stone" will be presented to St. James' Methodiat Episcopal Church to-day by Rev. W. R. Davis. The second ascription in the Prayer will be considered on Wednesday evening.

"God's Wisdom and Man's Wisdom" will be tracted this morning by Rev. R. B. Hall in the Taber nacle Baptist Church, "Jesus Our Surety" will be In Twenty-fourth Street Methodist Spiscopal Church

the Rev. B. H. Surch will proson this morning on "Fulness in Christ," and this evening on "Returning to the Almighty." In Thirtieth Street Method'st Episcopal Church,

Rev. W. P. Abbott will preach this morning and even-Rev. A. il. Surlingham, D. D., having accepted the

pastorate of Gethnemane Baptist Church, Brooklyn, will commence his labors there to-day, preaching sorning and evening. Rev. Charles Bacaman will preach this morning and

evening in Embury Methodist Episcopal Church, Sacramental service and reception of members in the

Plymouth Baptist Church baving disselved and

united by letter with the South Baptist Church, the united congregation will worship to-day in the edifice of the former, in Forty-eightn street, where Rev. A. and evening.

Professor Felix Adler has accepted a very flatterin call from the Pacific coast to deliver a series of lec-tures. He will leave New York about the 20th inst., stopping at Pittaburg, where he will lecture twice, and proceed to San Francisco. He apeaks before the

in the Swedenborgian Church this morning the Rev. F. H. Humphrey will preach on "The White horse in the Apocalypse," and in the evening on "Beaven." The Rev. A. J. Arnold will preach this morning and

The Rev. C. C. Tiffany will preach at the nours to-day in the Church of the Atonement.

Bishop Southgate and the Rev. McW. B. Noyes
will occupy the pulpit of St. Ignatius Protestant Epis-

copal Church this morning and evening.
"The Robe Washed White in the Blood of Christ and What It Means" will be explained by Rev. W. R. Alger in the Church of the Messiah this forenoon. "The Infant Jesus and the Aged Simeon" will be contrasted by Rev. J. J. Muir in Macdougal Street Baptist Church this merning. In the evening a tem-perance sermon on "Influence" will be preached.

CHAT BY THE WAY. There are pienty of men who beast that they made themselves, and pienty more who must confess that

they have unmade themselves.

It is bad policy to worry about filling your church See that your pulpit is properly filed, and then the church will take care of itself.

A great many government officers bave come to the conclusion that there are any number of things quite "worthy of their steal." That is why small salaries and high positions are so attractive. It is better to stay at home and sew up the rents to

your children's clothes than to go to the Dorcas soci ety and sew for the Aeathen. You can't spare the time to do for others if you must needs leave undone wha

to do for others it you must needs leave undone what is necessary to heme comfort and happiness.

It is with some people's baptism as it was with the small boy's vaccination. Ite mistook the word, but his meaning was clear. On being asked it he had ever been paptized he replied, "Yes, the doctor came and haptized me five or six times, but it never took.

It you want to make a starving man believe that you have any true religion send him a large lost of bread before you send atract. The latter is never a good substitute for the former. If before eating he refuses your religion it is your fault, but if he refuses it after a good meal it is his fault.

The world is like the little boy who, on being asked

by his clergyman what he wanted, roplied that he guessed he would like a New Testament, but he was

suce he would like a poppus.

Almost everybody believes in the moral law, but very lew believe in the necessity of practising it.

Colonel ingersell has at last found an appreciative audience. The young ladies of a school, after the delivery of his famous lecture on "Infidelity," passed a vote of tnanks, in which they expressed their in creased faith in rollgion after listening to his able remarks. They were of the opinion that if lugersoli had said the last and strongest thing against ortho-doxy it was not in such danger of being overturned as they had supposed.

It is very natural to reason from one's projudices.

The keeper of a drinking saloon has been collecting facts about churches and their debts, and declares that every new church spire is helping to ruin the country. His mette is, tax the church as a luxury and make lager beer free, because it is a necessity, and we shall enter upon a new erass a great and giorious people. Some folks will insist on looking a the world through a glass eye. A certain class of people pretend to be averso to

matrimony. It consists largely of those who have never been tempted by an offer of hand and heart, nowever. One such was lately ensuared in the meshof wedded life, and expressed more truth than she was aware when, after the ceremony, she asked the officiating clergyman to close the interesting service by singing the familiar hymn beginning.

This is the way I long have sought, And mourned because I found it not. The criterion by which we judge others is apt to b more rigid than that by which we wish ourselves to be judged. A glaring fault in another is only an ex cusable weakness in ourselves. Our eyes are wide open when we look at our neighbors, but wholly shut or partly closed when we look at our own lives. We may not be willing to do a positive wreng, but we are quite ready to look at our pecca-

dilioes through the big end of the telescope, though we are sure to use the microscope when we levesti Lovers may sigh and threaten to utterly extinguish nected with a cup of bemiock or any other fashio able poison. If you were permitted to choose the manner of your death you would probably, after due

sary emphasis. There are very few attractions conconsideration, choose to die of old age. The followin lines, though delicient in spelling, are quite correct as an expression of the general sentiment:-

I would not dye in aurtumn.

I would not dye in aurtumn,
With peaches fit for eating.
When wavy korn is getting rip o
& kanduates are treeting.
Phor these and other reasons
I'd not dye in the phal;
&, sense I've thought it over,
I wad not dye at all.

Our morality is too apt to be governed by our opportunities. It is never right to take what we can't get hold of, and, under such circumstances, we see our duty very plainty. But when things are within reach, the ordinary conscience takes a quiet dose of morphine and, after that, does not hold itself responsible for what happens. lilustration:-"Do you see any grapes, Bob?" "Yes; lots of grapes, and ripe ones, too; but there's dogs." "Big dogs?" awful big." "Then, Bob, come away; those grapes don't belong to us,"

A religious paper, while trying to give some whole some advice to rich men, admontance them to remem-ber the Lord in their wills. It is not always safe, however, to wait until you make your wills to remon ber the Lord, though that is very commonly done People are apt to insist on having their own way up to the very last, and then, when it is no longer possi-ble, they are willing to lot the Lord have His. We Dr. Cuyler speaks, who, on being asked to repent, re-plied that he didn't think it quite inir to throw the fag end of one's life into the lace of heaven. Do all you can and then you won't half deserve what you

The natural history of boyhood is a very interesting study. It is hard for the old folks to look at things from his standpoint, because their memories are short. However, he will grow old soon enough, and the era of mud pies and marbles will fade only too

Only a boy, with his noise and fun.
The vertex inystery under the sun;
As brimini of mischief and wit and glee
As ever a numns frame on be,
And as hard to manage as—Ah! Ah, me!
Its hard to tell,
Yat we love him well.

We can't see why it should be fun for him to put a bi of orange peel on the aidewalk and then watch until the unwary traveller lies on his back, sputtering all the oaths which the living and dead languages afford, or to tie a string from the door to the lamppost just high enough to knock of everybody's hat who burries along, or to shp out the tailboard of a lemon cart and then start the norse ou a run, while the diswish that the cholera would come quickly and make short work with the little rascals. No, we con't see the sport in all that; but twenty years ago we did. We can't remember that we over stopped the put eight particles of gunpowder in the middle of the old gentleman's cigar, and then watched for the explosion, looking so meek and absorbed in our geography lesson that the victim of our mischief thought there must be a mistake somewhere, and that cent student. Well, that is probably what we did, nevertheless, and that is just what other boys are do-

Only a boy, who will be a man
If nature goes on with her first great plan—
If water, or fire, or some fatal suare
Conspire not to rob us of this our heir,
Our tieseing, our trouble, our rest, our care,
Our torment, our joy,

new dollar is very ugly to look at, but very pleasant to the touch. When we see it in another hand it is open to the severest criticism, but when it lies

people's money rather than their souls. Hence be would not be burdensome to say; nevertheless, he preached the Gospel of God freely in regions where the name of Christ had not oven been heard. It is hardly possible that in this age and in say part of the civilized world say man with Paul's spirit would be allowed to suffer for the necessaries of life by the people among whom and for whom he lators. But the modern missionary and preacher has to depend upon what Paul had not, large and semetimes wealthy accitetes behind them to see that they do not want while engaged in the work of the Gospel. And yet this anomalous condition of churches and ministers is the result.

But notwithstanding this drawback, which is a very scrieds one in the Freedrich Church, because this Church sets college culture above common sense and maurial gifts, and refuses, except in rare cases, to license candicates who cannot pass examinations in the results of the church, declined the draw-neck of the church has advanced very greatly since the

natural gills, and foluses, except in rare cases, to lineouse candicates who cannot pass examinations in Hebrew and Greek, as well as in Church history, doctrines, government, &c.—how this and night years ago. The number of communicants reported to the last General Assembly was 657,674, which included 63,770 admitted curing the year 1870-7, of whom 40,068 were received on profession of faith and examination. This was a net increase of 22,464 church members over the preceding year and of 89,510 over the year 1872. The Southern Church numbers about 300,000 communicants. During the century and over of our national existence the Preshylerians of the United States have grown sixty-fold, notwithstanding the snieged and supposed hindrance of Calvinism to the spread of the Gospel. The minuscrial increase has not been in the same ratio. While 97 minuscria thed and 32 were dismissed to other denominations 133 were ordained and 59 received, abowing a net increase of only 63—not enough to replace those who fail or retire and supply new churches. The Sunday school interests appear to be well cared for by the Presbyterians. The members of those actions year, showing an increase of 28,256.

The benevience of the Church goes out in the following directions:—Home insistons, toreign missions, education, publication, church crecking, ministerial rollef, freedmen, sustentation of poorly para passors and expenses of the General Assembly. To these also may be added mincellaneous interests, which come up from time to time, such as the American Bobbe and Tract societies, and others that cannot be classified as Prassyterian. These received during the proceding year the sum of \$765.551. All other interests named received the aggregate of \$1,250,591. This is considerably less than the constraints of \$2,569. This is considerably less than the constraints of \$2,569. This is considerably less than the constraints of the same form of faith for any of the preceding six years, and gives an average of nearly \$15 per member—not quite so costly a

preceding six years, and gives an average of nearly \$15 per member—not quite so coulty as Methodism and perhaps some other forms of religious latth and government.

The last General Assumbly consisted of 504 commissioners or delegates, representing, not synods, but presbyteries. Those delegates, lay and ciercal, are allowed mileage and other expenses, which hast year averaged \$43 GS per member, or \$10 31 per member more than in 1571. The assessment for this fund for 1878 is five cents per capids. Seventeen lurging presbyteries and six of freedmen are exempt from this assessment. Six delegates from the freedmen last year drew from this fund \$456.50 and their presbyteries constituted \$78.95 to it. Six commissioners from foreign presbyteries drew \$172.40, but contributed nothing. Two prestyteries—New tricass and South Oregon—failed to contribute to this fund or losend commissioners to the General assembly. All the other 150 presbyteries paid their assessment in full, not, however, without much grambling and many presents against the size and ever-increasing cost of the Assembly. There is hardly any question that can come before the Assembly so titally important to its stability and authority in the future as this. Overtures and protests have gone up year after year our half a dozen years, at least, valuey seeking to reduce the size and lessen the expenses. The similer probyteries having an equal voice with the large, and having much to gain but nothing to lose, have always outvited the pre-byteries that have to foot the bills, so that renief in any form has been put off. The Presbyteries having an equal voice with the large, and having much to gain but nothing to lose, have always outvited the pre-byteries that have to foot the bills, so that renief in any form has been put off. The Presbyteries having an equal voice with the large, and having much to gain but nothing to lose, have always outvited the pre-byteries that have to foot the presbyteries having an equal voice with the large, and having much to gain but

restrictive near compagning and in absent to be dependent on the compagning of the c

for the same period the Prechylerians have contributed one-thrid of all the donations to the American Track Society.

Trans of Christoff of the American Track Society.

Appeals on women preaching, on the validity of Catholic baptism, on baptism by immoration, or aprinking, &c., will come before the Assembly, but they are nkely to receive the cold shoulder, as other aimilar appeals have received it. The famous "Sewickly case" has probably closed. It was an attempt to discipline a church imember for publishing a sunday paper. The case was taken from the session, which reliable to the Assembly, which condemnation and then to the Assembly, which contents the industry to the same to the Assembly, which is purposed to the forther than the Assembly and the church assembly and the product of his journalistic enterprice.

Fraterinty with the Presbyterinas, as with other ecclesiastical bodies, is more superficial than real. A couple of years ago a great turor was made over the forther than the Assembly of the Santoneran Prosbytery of New Orleans, the Northern Church in 1563 organized another Prosbytery of the Santone Banc. A pastor of the latter lately wanted to unite with the former, but the Southern Prosbytery of the Santone Banc. A pastor of the latter lately wanted to unite with the former, but the Southern Prosbytery of the Santone Banc. A pastor of the Asterior and Southern Prosbytery of New Orleans,

bytery of the same name. A paster of the latter lately wanted to unite with the former, but the Southerners would not receive credontials from any other body claiming to be the Precipiery of New Orienas besides their own. Hence winacers appearance of traternity existed before has disappeared under this real or functed discourtery. The Southern Precipiers declares that the Northern Precipiers and the Precipiers of New Orienas was organized to include the confiscation of Southern church property, and the adoption of the name was a trand and a single. Therefore, says the Precipierian, when the champions of fraternal relations in such circumstances have piped the New Orienas Precipierian, when the champions of fraternal relations in such circumstances have piped the New Orienas Precipierian, when the champions of fraternal relations in such circumstances have piped the New Orienas Precipierian, when the champions of the New Orienas Precipierian carry on missionary work among the Precipierian carry on missionary work among the Dakotas in Dakota Territory; the Greeks and Sominoles in the Indian Ferritory, and the New Percés in Idano. The number of Christian Indians in these coveral missions is about 1,600, and the number of Indiana assigned to the Church by the government is government as about 1,600, and the number of Indiana sasigned to the Church by the government is several churches. All these interests will receive santable attention from the Assembly, but owing to its size the largest part of its real business is done in committees, while the public sessions are devoted entelly to aspectmentain, often intended for the chilzens of Buncombe.

ANNIVERSARY NOTES.

ANNIVERSARY NOTES. AMERICAN BIBLE FOCIETY.

The flocal year of this society closed on the last day of March, up to which date its annual reports will be made up. The receipts have falles off greatly during the year just closed, and the society starts the new year with a debt of over \$50,000. It has made grants the Scriptures during the year and employed fity colporteurs to search out and supply the destitute. For its home work alone it expends about \$140,000 a year. Its foreign work-translating, printing and oircutating the Bible in the different languages and countries of the world—tovolves an expenditure of \$350,000 a year. During the last ten years it has circulated in Turkey alone 77,000 copies, and among the military in the late war in the East over five Richmond, Va., May 12, by special invitation of the auxiliary society of the State. The annual sermon of the society will be preached in the Fourth Arouse Presbyterian Church this evening, by Rev. Jacob Chamberlain, M. D., of the Arcot Mission, of India. The Sixty-second annual business meeting will be held in the Bible House next Thursday afternoon. The Pemale Auxiliary Bible Society received during the year \$11,716, and expended for salaries to Bible readers and mission Work \$10,805. The entire receipts of the society for the year were \$446,054 14, and for the coloning month (March) \$60,579 14. The whole number of copies issued from the Bible House during the year, not including those issued in foreign lands, was 659,224.

SUNDAY, 5th.—American Home Missiobary Society, Broadway Tabernacle—Annual serinon in the evening by Dr. A. L. Chapin, president of Beloit College, American Bible Society, in Fourth Avonue Presur-

erian Church—Annual sermon by Dr. Chamberlain, I India; business meeting in the Bible House of India; business meeting in the Bible House Wednesday atternoon.

Moxnar, 6th.—American Soamen's Friend Society—Semi-centenni I business meeting in the Tabornacic chapel in the morning and public anniversary in the church in the evening; Secretary Thompson, 3. L. Woodiord and Dr. Grosby will deliver addresses. Union Theological Seminary, in Madison Square Presbyterian Church, evening.

Tusspax, 7th.—Alumai meetings of Union Theological Seminary, in the seminary chapel, morning, afternoon and evening. National Temperance Society and Publication House, Broadway Fabernacie, evening; business meeting at No. 58 Reade street, afternoon. Drs. Newman, Cuyler and Noal Dow will deliver addresses at the public meeting, and W. E. Dodge will preach.

Wednesday, 8th.—American Tract Society business meeting in the Tabernacie chapel in the morning; anniversary exercises in the evening. Drs. Pauco, of Chicage; Behrends, of Providence, and William M. Taylor, of this city, will deliver addresses. Judge Strong, of the United States Supreme Court, will preside.

Thusspax, 9th.—New York City Missien and Tract

Strong, of the United States Supreme Court, will preside.

Thursday, Oth.—New York City Mission and Tract Society, Broadway Tabernacie, evening. Addresses by Reva. G. datt., J. Marahail, J. Dooley, A. F. Schaulfer and Dr. C. S. Robinson. This venorable society maintains 35 missionaries, 5 chapels and 3 organized churches, with 1,347 members, 147 of whom were acted during the year, and as many more went to other churches; 4 Sabbath schools, with 2,000 children in them; temperance societies, neiping hands, reading rooms, louging nouses, and a great variety of instrumentantiles for good. Its annual exponses are about \$50,000. It has an accommisted debt of \$13,108 12, caused by deficiencies of several years, it combines stract department with its mission work, and distributes annually about 600,000 pages of religious reading. It is now enceavoring to take money enough to establish and misman a working money enough to establish and misman working the first of the fir THURSDAY, 9th .- New York City Mission and Tract

MINISTERIAL MOVEMENTS.

BAPTIST.
In Cortland, N. Y., since the beginning of this year, r. L. J. Matteson has added 164 to the Church, 127 of them by baptism. .

Noble Street Church, Greenpoint, within the past two months, and the work is still in progress.

Mr. Adolph Gumbart, a licontiate of Gethsomane Church, Brooklyn, having studied theology under the direction of Rev. A. Stewart Walsh for about two years, has accepted a unanimous call to the posterate of the Port Richmond (Staten Island) Baptist Church He enters on his labors there to-day.

That's pretty fair work for a church and paster in three years and a half, to increase congregations from 15% to 800, and Sunday school from 125 to 325, and to pay off a mortgage debt of \$5,200, and a floating debt of \$3,000, and doubling the membership at the same time, including an addition of eighty-one converted during the past winter. This has been accomplished by the Rev. J. L. Lodge and Summit Ave-

nuo Baptist Church, Jersey City.

The Hartford clergyman who bought some lager boor on his way home from a revival meeting, and was afterward taken to task by Mr. Pentecost, has preached a sermon from the text, "The See of Man came eating and drinking," &c. He ought to preach another from Romans, xiv., 21.

stev. J. B. Van Housen, one of the State Conven tion's missionaries, has been nolding meetings in Rosebury, N. Y., where about thirty-five have pro-

iton's missionaries, has been holding meetings in Rosebury, N. Y., where about thirty-five have professed conversion. He expects that a Baptist church will be organized there soon.

Rev. E. L. Mills became the paster of the Madison Avenue Church of Elmira, N. Y., last December. Since that time twenty members have been added to the church, seven of them by baptism. Others await the ordinance.

The South Eaplist Church of this city has sold its property to the Free Will Baptists, who will take possession to-day. The price paid will give the South Church \$10,000 over its Industria.

The First Presbyterian Church of Nyack, N. Y., has provided for its deep of \$13,500 to be paid off in a short time.

The United Presbyterians of Sootland, during 1877, gave \$212,030 for foreign missions and \$243,400 for other missions, making a total of \$455,520.

Professor W. Robertson Smith is one with a pamphiot in answer to the charges brought against him in the Free Church Presbytery of Acerdoon. Some will be convioced by it, and some will not. Two of the charges against Professor Smith have been decoued to be irrelevant. The substance of the first charge was that no denied the Mesaic authorship of the book of Deuteronousy, and of the second, that he lowered the Old Fest-ment generally to the level of an uninspired book. The first energy was rejected by a vote of 26 to 20; the second by 26 to 10.

The Twenty-third street congregation (Dr. E. N. White's) have made their arrangements for rebuilding in so lar as to insure several seculed improvements in the new structure to be created during the sorriag and animose research the second with the substance of the cuttified, but the charcs will be onsiderably widened, thus silording sufficient room on the main floor without gainers. The properties are supply the pulpit for six month, with the experse victors inquired what the shall precan Calvinistic deciring." The Caristian Register thinks that possibly he is the same minister they told fin Massachuseits:—"A church committee to whom he

next. The property cost, with improvements, ever \$450,000, and was at that time regarded as worth half a million.

Over \$4,100 has been received of the \$10,000 asked for by Lue church at Stafford Springs, Conn., with which the church at Stafford Springs, Conn., with which the lood hast year. They will now proceed to build, depending upon friends to furnish the amount still lacking to prevent a debt. The house will be of rough stone, with a scatting capacity for 300.

The Central Congregational Church, Augusta, Mes., have each paid the whole of its debt, the former \$10,000 and the latter \$1,000. The Central Congregational Church Augusta, Me, have each paid the whole of its debt, the former \$10,000 and the latter \$1,000. The Central Congregational Church at Newtonville, Mass., has recurved \$10,000 toward paying its och of \$12,000.

The Unitrod of the Discipler, on Mastheon averue, of which Dr. Hopworth is paster, has long usen heavily in debt. A mortigage now rests upon it for about \$100,000, and this is a light weight compared to previous listilities. Just now they are trying to reduce their mortgage debt to \$70,000, and if they do this they are promised a reduction of interest from seven to six per cent—in that one term decreasing their expenses \$2,600. After taking a year's rest the plan is to make another reduction and in three or four years the whole amount will be paid. Success to the movement.

The Lyman Beecher lectures before the Yale Divinity

to make another reduction and in three or four years the whole amount will be paid. Success to the movement.

The Lyman Beecher lectures before the Yalo Divinity School will be selevered next year by Bishop Simpson, of the Methodist Episcopal Church.

When the new Congregations church at Johnsbury, Vt., is completed it will make the sixth new church built in that village within five years.

STRICTIONS.

The Methodists have lound a man willing to brave the dangers of the Liberia coast climate and take charge of Monrovia Seminary. The Rev. Reyal J. Kellogg, of Betbaur, Pa., is the man. They have also appointed a superintendent for the projected Boporo mission in the interior in this person of the Rev. Metville Y. Hevard, of tilenwood, Ind. The Rev. Jeel Osgood has already sailed for Africa to enter upon the service of this mission.

Two native Gamanien Converted to Christianity at the meetings held in the Chiusene mission house of the Methodist Episcopal Church, in San Francisco, have been licensed as bonal presenters.

Zion's Heroid, Boston (Methodist), thus hits off a growing evil in Protectant churches:—"It is the missionance of every Church to be cursed with a squad of ciercal bunniers, mere naugers-on, who has their position in the ministry to secure some worldly advantage. They are not mere drones, who bring no honey to the hive; they make the hire a usee for depredations on the suitying world."

The Bishops of the Methodist Episcopal Church have appointed Dr. C. D. Foss, of Westeyau University, Middletows, Conn., and Hos. Will Cumback, of Indiana, fraternal delegates to the General Conference of the Methodist Episcopal Church South, now in session in Admits, Gr.

to 6 conferences, 206 preachers and 56,664 members. In 1816 it had increased to 11 conferences, which was the number in the travelling connection in 1817; the number of preachers in the whole Church, 716; number of members then, 224,853.

A new monastery, to be called New Sublace, has been founded in Arksnass by a colony of Benedictines from St. Menrad's Abbey, Indiana.

Angan, in which diocese Lee XIII. was born, is, already lamous as the birthplace of four Popes, his prodecessors—Lanocent III., Gregory IX., Alexander IV. and Ronface VIII.

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Anagni, in which discoses Lee XIII. was born, is already lamous as the birthplace of four Popes, his predecessors—Innocent III., Gregory IX., Alexander IV. and Boniface VIII.

At Oskiey, Mich., a church has been purchased from the Methodists and will be refitted for Cathonic worship. This place is quite a thriving point. A fow years age there was scarcely a house near its location; now it has mills, &c., and is growing rapidly. Faines Whooler, of Owosso, will attend to this mission.

Very Rev. Father Anstact, for several years scarcinry to His Grace the Most Rev. Archbishop of New Orleans, was to leave last week for Europe. Father Anstact is in failing health and intends visiting the holy shrines of France.

Father Walsh, of the Catholic Church, says he will excommunicate any one of his congregation that violates the law by illegal liquor seiting. He has already practicully 'excommunicated' the Pratestant ministers and societies that are engaged in the same cause and roundly denounced many of them. So much so, indeed, that the Ocean Grove Record has opened war on the Father and his methods.

The Rev. M. J. Brophy, pastor of the Church of the Sacred Heart, New York, sailed for Europe last week, having proviously received from his congregation a purse of \$2,000 to make his trip easy and pleasant. Attor thirty-one years of episcopal labor the Bishop of Galveston, Texas, has just been granted an assistant in the person of Bishop Dutal, for many years a missionary in India.

The Rev. P. B. Morgan, of St. John's, Protestant Episcopal Charch, Cincinnati, has Sunday formally amounced his withdrawat from fellowship in that onurch on account of what he called its Roman Catholic Indiance, and said that he intended to unite with the Reiserned Episcopal church in the called its Roman Catholic Indiance, and was a sunday in the Bishop of Bath and Wolks. The Bisnop refused to institute a Rev. Mr. Mariner on account of bad character, Mr. Mar

the concinsion that God was mining an securiorance.
Conductor Tommy Vanaman (who recently gave his heart to Curist at a raitroad meeting of the Young Men's Christian Association) has received from the American Bible Scoety a grant of Bibles enough to supply the passenger trains on the Albany and Suguenahna Railroad, and racks are being made in the cars at received them.

suppig the passenger trains on the Albany and Suquenahna Railroad, and racks are being made in the cars to receive them.

The New Testament Revision, Company held its mouthly session last week in the Bible House and finished the first revision of Ephesians and part of Colessians. The Old Testament Company continued the revision of Excise.

The debt of the McAulry Water street Mission has recently been reduced from \$5,000 to \$6,000, and efforts are making to pay it off entirely. The trustees do not propose to enlarge the Mission building while any debt remains upon it.

A remarkable conversion occurred at Springfield of a Jaganese prince who attended Mr. Moody's meetings in that city. The young man's experience has been of a most striking and attisticity character, and the change which it has wrought in all his views and plans of his is complete. Mr. Alpheus Hardy says that the young man has been to him not only radiant with joy and peace on his own account, but filled with zeni and solicitude for the two hundred or more of his countrymen here who are not Christians, urging that special efforts be made to enlighten and save them, and offering to pay all expenses. One of his first actual was to report to the Japanese Ambassador at Washington, was his sise become a thristian.

The saloon of the Evangelical Alliance, where religious literature will be circuitated at the Paris Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within the precincts of the Exhibition is without insteed of within t

and punsaments. The Branch takes the orendox view of the subject.

The National Temperance Publication Society of this city has published, in pamphlet form, a sermen and two addresses by Canon Farrar on total abstinence, They are put in the Canon's usually forceful style, sound in logic and compact in argument.

THE SYNAGOGUE.

THE PROPHET AMOS-SERMON BY REV. DR. F. DE SOLA MENDES. . The lesson in the Forty-fourth Street Synagogue

yesterday was the last chapter of Isaiah, being the Sambath of New Moon, but Dr. Mendes selected as was from Amos ix., 7-"Are ye not as children of the Ethiopians unto me, O children of Israel? saith the Lord. Have I not brought up Israel out of the land of Egypt and the Philistines from Caputer and the Amos, said Dr. Mendes, is one-of the prophets least

known to the Bible reader, and it is difficult to state the reason. His vigor is second only to Isaiah's, and his speeches abound with pictures taken from his The kingdom of Israel was at that time at the height of power. Its dominion extended on every side; the of power. Its dominion extended on every side; the Israeliush arms were feared and respected. Prosperity rolled in on the land such as was not known since the days of Solomon. But affluence brought wickedness, luxury and lajustico. The nobles controlled the courts of justice, and the poor man wasterribly wronged. Authough thus enriched at the expense of the poor they were avaricous of turther gain, wiebing the leativals were over soon that they might proaccute their business, and anxious for the Sabbath to pass away. When they had thus stripped their poorer brothen of laads, houses and morey they took them as bondrmen before they would lurnish them with the most trivial articles of necessity. Therefore the propnet excitamed, in the name of the Lord, "Surely I will not lorget their works." Another aspect of the corruption in laraci was the hypocrisy with which they discharged all the public requirements of the Mosaic law and at the same time worshipped dois and performed idolatrous practices. Such inconsistency and dujer his learlessness he was expelled by royal decreo from Bethel. After this act of tyrangy, which could not bear robuce, Amos? last orations are more vigorous, like the outflow of the peutup mountain brook. From the last chapter the above text is selected, which seems unintelligible from its lack of connection with the context and from its tersouess. The meaning seems to be aimed at that self-domphacone, with which seems unintelligible from its lack of connection with the context and from its tersouess. The meaning seems to be aimed at that self-domphacone, with which seems unintelligible from its lack of connection with the context and from its tersouess. The meaning seems to be aimed at that self-domphacone, with which the strip is the relief of the cavour was not leraely chief more to ground for lavary, but the acceptance and observance of the Mosaic law; and how had the children of a benevolent a being as their Heavenly Fahrer proved normelves worthy of this? The prophet tannet how had the skin Israelitish arms were leared and respected. Pros-perty rolled in on the land such as was not known

toundation of civilization. Those facts should till us with just pride; but how do we show ourselvos worthy of such distinction?

THE SINS OF THE ACE.

Not a sin that Amos catalogues and lashes but what is rice to-day. The rich man's greed for wealth that crowds the poor in tenoments bereft of light and air, wringing from them rent often tear stained and blood stained, has its counterpart in the conduct of those who were "sager for the dust of the earth on the poor man's head." The singular strayagance which between shard times, but never strate the epicure's palate, but cuts down the charity his had its counterpart, too its it just, is it human, asked the Doctor, that when times are hard the first evidences of it should be seen not in the diminution of the leasting, the dressing and the theatregoing, out in the appeals of the charitable institutions, the closing of relief societies and toe sale of buildings dedicated to God and religion?

A Words To Manage Landones.

There are other sins of our age consored by Amos, and our people, said Dr. Mendes, who only too reality reflect the errors of the age in their own personal should set the example of reform. There is no need to tell Hebrew landords to be meetical and considerate, but we should reflect that every dollar we speed represents the value of a workingman's labor—his straining sincews and panilog frame—for haif a day. It is a sain in auch times to speed upon florting pleasures while hundreds pluch and perish. Think over this, said the Boctor; you will find the principle more frequently applicable than you imagine.